Worcester F 80 Distinctiones

253 To Draw (*Trahere*)

To draw. “No man comes to me except my Father” has drawn him, [John 6:44]. Of this it was shown by example in the conversion of Paul who was drawn

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so that he may draw. Drawn by Christ that he may draw to Christ. But we may see where he was drawn, how and for what reason. For he was drawn from a deep confusion which he bore in his heart because [Acts 9:1]: “Saul, as yet breathing out threatening and slaughter,” etc. And which he executed in work because “he went to the high priest and asked of him.”

¶ As for the second he was drawn by the trembling, the light seen which [Acts 9:3]: “Suddenly a light from heaven shined round about him.” And by the astonishment of a voice heard, [Acts 9:4]: “Saul, Saul, why do you persecute me?” The light overcoming him blinded him in his body in order that he may be enlightened inside in his mind. The light brought by blindness and blindness the light.

¶ As for the third he was preaching because of the faith because [Acts 9:18]: “He was baptized” to the office of preaching, because he entered the synagogue [Acts 9:20]: “He preached Jesus.”

¶ And no one therefore despaired of the magnitude or the multitude of crimes because God not only receives penitents but also draws sinners. His mercy is outstanding over wickedness who does not want the death of a sinner. For by whatever route in the hour, namely, in youth or old age, the sinner groans, that is, truly repents he will be saved. Cain sinned in killing but he sinned more in despairing and saying [Gen. 4:13]: “My iniquity is greater than that I may deserve pardon.” Far be it! Far be it that madness of the sinner be greater than the clemency of the creator. When the saints are at the infinite, there will be no proportion. The mercies of the Lord are above all his works. For the Apostle who had blasphemed received mercy, [Tit. 3:5]: “Not by the works of justice, which we have done, but according to his mercy,” etc. So that God might show in him all patience for the information of those who believe. To this end is what the epistle of Paul and the Psalm of David above all the scriptures that are frequented in the church so that when they hear that Paul the blasphemer had been made an apostle and David the adulterer and homicide had been made a prophet they could be confident to merit a reward and attain glory. Who doubts that God would have mercy on man whom he made great in creating, greater in redeeming.

¶ For in creation man was made to the image of God. In recreating he was made to the image of man. For when in the form of God, he was not thinking of plunder, etc. It is greater to have likeness of God than of man, but however it is greater that God was made to the likeness of man and the contrary. One is greater by reason of dignity. But the other is greater by reason of graciousness. Who therefore doubts that God would have mercy on that one whom he made

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to his image for whom he poured himself out, for whom he did not spare his son. Otherwise, Christ was born in vain, suffered in vain, resurrected, and ascended. The blood of Christ our advocate calls for us who always is heard for his reverence. For the signs of his passion, he always bears with him by which he redeemed us, [1 Pet. 1:18]: “Not redeemed with corruptible things as gold or silver.” Who hearing this is not drawn to him? Indeed, if a stone hears and is drawn to him. And certainly, concerning the stones he raised up the sons of Abraham. Therefore, place before your eyes the Magdalen, the thief, etc., and you will see that sometimes out of envy he punishes when he corrects the sinner and out of justice he spares when he indulges the penitent, and both proceed from love.

¶ Who therefore despairs when hope helps justice, but only insofar that it is not humane, according to that, [Psal 142:1-2]: “Hear me, O Lord, in your justice and enter not into judgment with your servant.” When therefore to draw the sinner, it is to justify, it is more to justify than to create. When there is greater grace than nature. For to the one creating nothing hinders but justifying he resists the sin. We are converted therefore to the Lord so that he may be converted to us, that we may be converted to him that he may draw us from the depth of confusion which lies in the heart through depraved thought which is evident in the mouth through some saying which remains in the work through evil custom. This is to resuscitate the girl in the house, the youth outside the gate, the one four days in the tomb, and this is through the spirit of fear, because according to the prophet, [Eccli. 1:27]: “The fear of the Lord drives out sin.” Again Isai. [59:13] By your fear you have “conceived,” etc. For when the sinner thinks over the multitude, magnitude, and turpitude of sins in himself and the power in the judge which he cannot flee, the wisdom from which he cannot hide, the justice which he cannot corrupt, he is stunned and fears conceiving compunctions in his heart, begetting conformation in his mouth, initiating satisfaction in work.

¶ Again three things naturally draw, heat, vacuum, and the like. Heat draws like the heat of the sun or fire draws wetness by vaporizing. Vacuum draws through acts which are not a vacuum.

¶ For when a vessel of liquid is emptied it is a necessity that something else enter or what was existing there become rarefied. Again, the like attracts. Wherefore Eccli. 27[:10]: “Birds resort unto their like.”

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So, love makes heat through devotion, vacuum through humiliation, likeness through imitation according to that of the Psal. [72:21]: “My heart has been inflamed, and my reins.” Jer. 31[:3]: “I have loved you with an everlasting love.” Therefore, draw the miserable, Jer. 12[:7]: “I have forsaken my house, I have left my inheritance,” etc.